> **Grok Replied:**

Is there a sound lexical and grammatical basis for translating Matthew 6:10 as - "Thy kingdom come, Thy will be fulfilled in the land as it is heaven…" Disregard any theological implications, or historic translations and consensus in interpretations. Take into contextual consideration that Jesus is praying for a prophetic event to take place in the final eschaton. Stick solely with what the Greek text would allow. With this in mind, though γενηθήτω, is in a different mood and tense, it is translated as "fulfilled" in Matthew 24:34. Would that have any relevance to the analysis? Also, does Matthew 6:10 have a grammatical construct that could allow "ἐπί" to be translated as "in the land" rather than "upon the land" (see https://www.billmounce.com/greek-dictionary/epi)

> **Grok Replied:**

💡Thinking

Lexical and Grammatical Analysis of Matthew 6:10

The Greek text of Matthew 6:10 is: ἐλθάτω ἡ βασιλεία σου· γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς.

This is a parallel structure with two aorist imperatives (ἐλθάτω from ἔρχομαι and γενηθήτω from γίνομαι), followed by a comparative clause (ὡς... καὶ) linking heaven (οὐρανῷ, dative) and earth (γῆς, genitive after ἐπί). The query focuses on translating γενηθήτω as "be fulfilled" and ἐπὶ γῆς as "in the land," while considering the prophetic-eschatological context solely through what the Greek permits, without external theological biases.

1. Basis for Translating γενηθήτω as "Be Fulfilled"

- **Lexical Range of γίνομαι**: The verb γίνομαι (to become, happen, come into being) has a broad semantic domain in Koine Greek. Core meanings include:
  - To occur, take place, or happen (e.g., natural events or actions coming to pass).
  - To be done or performed (emphasizing execution or realization).
  - To be fulfilled or satisfied, particularly in contexts involving volition (wills, desires) or prophecy (predictions or divine plans coming to fruition). This range is attested in standard lexicons like BDAG (Bauer-Danker-Arndt-Gingrich) and Thayer's, where glosses include "come to pass," "be done," and "be fulfilled" for prophetic or intentional scenarios. For instance, it conveys completion or realization without requiring a separate verb like πληρόω (to fulfill in a stricter sense, e.g., scriptural fulfillment).
- **Grammatical Form**: γενηθήτω is the 3rd singular aorist passive imperative of γίνομαι. The aorist aspect emphasizes a punctiliar (point-in-time) action, fitting a decisive event like a prophetic realization. The passive voice implies the action is done to or upon the subject (here, τὸ θέλημά,

"the will"), often with divine agency understood (e.g., God's will being enacted). The imperative mood expresses a command or petition, common in prayers for something to occur.

- **Contextual Fit in Prophetic-Eschatological Prayer**: The Greek allows "be fulfilled" because γίνομαι frequently carries this nuance in prophetic or volitional settings, where a divine plan or prediction is expected to "come to pass" at a future point. Examples:
  - Matthew 26:42: γενηθήτω τὸ θέλημά σου ("let your will be done/come to pass"), paralleling 6:10 in structure and using the same form for Jesus' own prayer about a pivotal event.
  - Broader NT usage: γίνομαι describes prophecies or signs "happening" or "being fulfilled" (e.g., Matthew 1:22: γέγονεν, "has taken place/been fulfilled" for Isaiah's prophecy).
- **Relevance of Matthew 24:34**: In Matthew 24:34 (ἕως ἂν πάντα ταῦτα γένηται), the form is aorist middle subjunctive (γένηται), differing from the imperative in 6:10 but sharing the aorist aspect and root. It describes eschatological events "taking place" or "coming to pass" in a prophetic discourse. Lexicons note this as "be fulfilled" in apocalyptic contexts, emphasizing completion. This is relevant: both passages use γίνομαι for future-oriented, prophetic occurrences, showing the verb's flexibility for "fulfillment" without mood/tense barriers. The aorist in both underscores a singular, culminative event, aligning with an eschaton scenario. Thus, the Greek permits "be fulfilled" in 6:10 as a valid rendering, especially if viewing the petition as invoking a prophetic realization.

Overall, there is a sound lexical basis for "be fulfilled," as it captures γίνομαι's sense of realization in volitional-prophetic Greek usage. It is not the most literal ("be done" or "take place" is more neutral), but the text allows it without strain.

2. Basis for Translating ἐπὶ γῆς as "In the Land" vs. "Upon the Land"

- **Lexical Range of ἐπί**: This preposition varies by case:
  - With genitive (as here, ἐπὶ γῆς): Primary senses are "upon," "on," "over" (spatial position or authority), "at" (location or time), "near/by," "in the presence of," or "in respect of." A secondary sense is "in" for locality, denoting domain or position within a space (e.g., Mark 8:4: ἐπ᾽ ἐρημίας, "in a desolate place/wilderness"). Lexicons (e.g., BDAG, Thayer's, Bill Mounce) confirm ἐπί genitive can convey "in" in spatial contexts, implying immersion or locality rather than mere surface contact. This is less common than "on/upon" but attested, especially for broad areas like regions or environments.
- **Grammatical Construct**: ἐπὶ γῆς is a prepositional phrase modifying the comparative ὡς ἐν οὐρανῷ καὶ... ("as in heaven, also on/in earth"). The parallel uses ἐν (in) for οὐρανῷ (dative), suggesting contrast, but ἐπί genitive allows flexibility. γῆς (genitive of γῆ) means "earth," "ground," "soil," or "land" (as in territory or country). In Jewish Greek texts, γῆ can specify "the land" (e.g., Israel), but purely grammatically, it's neutral.
  - Standard rendering: "on earth" (spatial position, as in most NT translations).
  - Alternative: "in the land/earth" if emphasizing locality or domain (e.g., within the sphere of earth/land). This fits ἐπί's occasional "in" sense, as in locality examples. No special construct forces "upon"; "upon the land" is a more literal but awkward English equivalent to "on the earth." "In the land" is possible if viewing γῆ as a bounded territory (common in Greek), but ἐν γῇ would be more typical for "in." Still, ἐπί genitive's overlap allows it without violating grammar.
- **Examples Supporting "In"**:

- Mark 8:4 (ἐπ᾽ ἐρημίας): "In this desolate place," showing ἐπί genitive for "in" a location.
- Other NT: ἐπί can imply "in" for domains (e.g., authority "over/in" a realm). For ἐπὶ γῆς specifically in Matthew 6:10, lexicons list "on earth," but note spatial "in" implications (e.g., Mounce: "in" with γῆς for locality). Scholarly discussions (e.g., on hermeneutics sites) affirm "in the land" as viable if γῆ evokes a specific territory, though "on" is default.

In summary, the Greek construct permits "in the land" as a secondary option via ἐπί's locality sense, but "on the earth/land" is more direct. "Upon the land" aligns with primary "upon/on" but isn't required; the text allows interpretive nuance based on context.

Conclusion

The proposed translation ("Thy kingdom come, Thy will be fulfilled in the land as it is heaven…") has a reasonable grammatical and lexical basis in the Greek:

- "Be fulfilled" fits γίνομαι's prophetic-volitional range, with Matthew 24:34 illustrating similar usage.
- "In the land" is allowable via ἐπί genitive's "in" locality sense, though "on the earth" is more standard. The structure supports a prophetic petition for a future event, as the aorists emphasize punctiliar realization. However, this stretches toward interpretive edges; neutral Greek would favor "come... be done... on earth as in heaven."

917ms

15 sources